

# THE FIELD AFAR

DEVOTED TO THE INTEREST OF CATHOLIC MISSIONS

"DILIGENTIBUS DEUM, OMNIA COOPERANTUR  
IN BONUM."—Rom. viii. 28.



"TO THOSE WHO LOVE GOD, ALL THINGS  
WORK TOGETHER FOR GOOD."

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THEOLOGICAL STUDENTS IN THE SEMINARY OF CANTON, CHINA.

One of their professors, a priest from the Missions Etrangères, Paris, is seated in the centre. These young men follow the regular courses prescribed by the Church and at their recitations as well as in their recreations use the Latin language constantly.

**THE FIELD AFAR** is a diocesan mission organ, published bi-monthly. It aims to arouse and strengthen interest in the world-wide apostolate.

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Always give the name of the Postoffice to which you wish to have your paper sent.

Letters should be addressed and orders made payable to Rev. J. A. Walsh, 75 Union Park St., Boston, Mass.

**THE FIELD AFAR** is published by the Catholic Foreign Mission Bureau of Boston.

to the Far East had changed him completely. He said, "We have got to wake up. Christianity and its spread are the only basis for our hope of modern civilization."



**A**LREADY several priests and religious communities have subscribed for many copies of **THE FIELD AFAR**. When 25 copies are sent to the same address, e. g., to the Rectory, to the Secretary of a Sunday School, to a Sodaity, to the Superioress of a School or Convent, the price for each subscription is reduced to 35 cents. When 50 or more copies are ordered the cost to each will be only 30 cents.

Now this is certainly a reasonably low figure for a well illustrated bi-monthly of 16 pages but it is our hope with an increasing patronage to bring out **THE FIELD AFAR** more frequently at the same cost to our subscribers.

In the meantime we need the co-operation of our brethren and sisters in religion as of our good lay friends who are interested enough to think and speak kindly of **THE FIELD AFAR**.



**B**ESESIDES **THE FIELD AFAR** two periodicals are published in the United States devoted largely to the interest of missions. These are *Catholic Missions* and *The Good Work*, both of New York.

All three appear only once in two months, and all contain fresh and interesting news brought from the four corners of the earth and published with excellent photographs. If Catholic editors could be induced to read one or more of these publications much good would result, as we are certain that they would find use for some of the instructive and edifying information contained therein.

We write conscious that several of our Catholic papers are already alive to the importance of Catholic missionary effort, but we know that these are by no means in the majority.

Of course the home news naturally claims the lion's share and Church problems in this country are and always will be tremendous, but the space occupied by a paragraph on foreign missions will never hurt the cause of any paper worthy of the name, *Catholic*.

"We have groped for the wall like the blind; we have groped as if we had no eyes; we have stumbled at noonday as if in the darkness we are in the dark places as dead men."—Isaias I, 9.

**T**HE American Board of Foreign Missions (Protestant), which has headquarters in Boston, is sending out 33 new missionaries this year. Twenty-seven of these met in this city last month for a conference with the Officers of the Board. They were mostly graduates of colleges and professional schools specially trained for their work.



**I**N London, England, from June 4 to July 11 a foreign missionary exposition was held under the title *The Orient in London*. Hundreds of special trains brought sight-seers to this spectacle of the nations, and the daily papers pronounced the Exhibition a great educational factor as well as a striking appeal for deeper interest in missions.

The representatives of Protestant Foreign Missions plan to hold a similar exposition in Boston in the fall of 1900.



**B**OTH of the candidates for the supreme office in the gift of the American people have at different times paid their tribute of respect to the foreign missions. Mr. Taft, speaking in Carnegie Hall, New York, addressed 3,000 laymen on this subject. He said that he had known good men who religiously refused to contribute to foreign missions and that earlier in his own life he, too, was provincial in his views but his trip

**W**E wish to encourage, with the approval of His Grace the Most Rev. Archbishop, an interest in the world-wide mission of the Church, and to this end correspondence is invited with those who desire to take up the study of this subject either privately or in Reading Circles.

Where Reading Circles already exist it will be simply necessary to consecrate a certain number of hours during the year to these classes. Twelve or fifteen hours, covering a series of ten separate meetings would be quite sufficient.

In view, however, of the formation of special *Mission Reading Circles* we make these suggestions:

1. Classes should be confined to ten or twelve persons who could meet in some common room, where such was supplied by the parish, or in the different homes. These meetings should cover ten weeks, successive if possible.

2. The director or directress of a Circle should be interested spiritually as well as intellectually in this great movement, and should be able to persevere in spite of discouragements and occasional withdrawals.

3. Each member should have some special duty to perform, e. g., recording the progress of meetings; looking up locations on maps; collecting data; forming the scrapbook; reading letters, etc.

4. Information and material, pamphlets, books, photos, post cards, etc., will be supplied from the Diocesan Office at the bare cost of material, which to each member need be only an inconsiderable item.

These classes will not begin until after the next issue of **THE FIELD AFAR** has appeared, but we shall be pleased even now to register names of all who wish to become interested, either as directors or members.

*Superstition, cruelty, the general forms of vice, and abject misery hold in chains people of other lands, who, if they knew the truth of Christ would in their freedom, serve Him truthfully. You can help to strike off these fetters.*

## THE FIELD AFAR

aims to be high in quality and low in price. Each annual subscription of fifty cents is a distinct help, and every name is a welcome addition to our lists.

If you are already a subscriber and feel that these pages are helping you to realize more fully the mission of the Church, and the sacrifices of present-day apostles, extend this influence to others—at least to one.

### RENEW YOUR SUBSCRIPTION

Postage stamps are acceptable for all remittances.

## PAQUANOCKSIN?

**PAQUANOCKSIN**, which, being interpreted, means "How do you do?"

I had promised the good pastor of Eastport, Me., to say *Paquanocksin* (or something like it) to his Indians at Pleasant Point and to celebrate Sunday Mass for them, so I left Milltown, N. B. for this purpose at a seasonable hour Saturday afternoon.

The twilight was deepening into night as our train rounded the curve that follows the bank of the St. Croix River from Perry to the Indian village. I gathered my few belongings as the conductor called out the station and a moment later found myself the centre of a group of some thirty Indians, all of whom insisted on shaking hands with the stranger-priest. One stalwart youth took my bag without ceremony and as I followed him in the

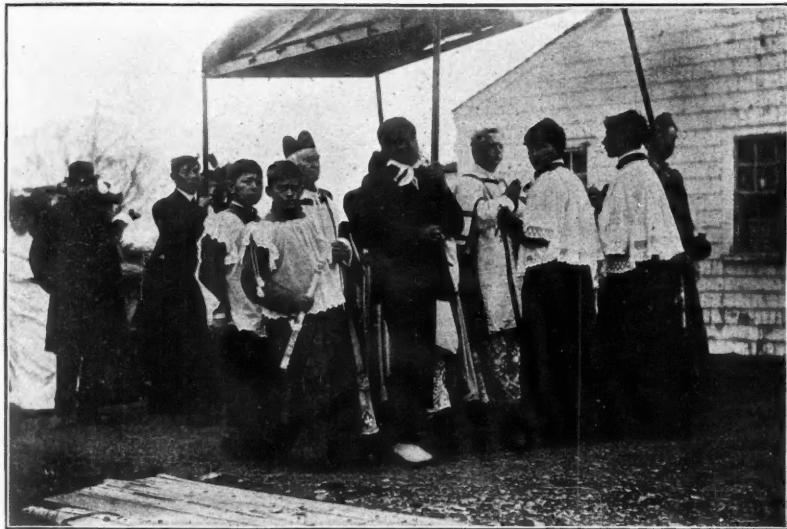
Mercy, who do such effective work at the reservation, advised 8.30 as best under the circumstances, but that I should announce the hour as 8 o'clock. They explained that the bell would have to be rung about three times before the tired Indians could be persuaded to look at the morning light.

When supper was over, therefore, I made my way directly to the centre of attraction, a tonic-stand which I had passed on my way to the convent, and there found one of my guides in the act of quenching his thirst with some pink lemonade. They called him "Joe," and taking "Joe" as my companion I started on a tour of the village, knocking at the door of every house in which we could see a light. The largest group of people we found gathered in and outside of a small dwelling where the band was prac-

we were returning towards the convent "Joe" drew my attention to a light in a cottage set back some distance from the road, and taking hold of my arm led me down a narrow foot-path to its entrance. It was nearly 9 o'clock. A half-built birch-bark canoe lay in front of the door which was opened by a swarthy wigwam-chief, who invited us to enter. We were presented without much formality to his wife, and to his children, Mary Ann and Cecilia,—two little Indian maids still under five. When Cecilia had so far overcome her shyness as to climb onto my knee I asked if she was the babe. The mother in answer pushed aside some clothes that were drying on a line in one corner, lifted a strip of muslin which covered a box, and disclosed a tiny Indian princess sound asleep. I wondered if the child was getting enough air, but the mother pointed to some mosquitoes that were sailing their airships over the little form and I did not pursue my inquiry. Mosquitoes are no friends of mine.

As we went out again into the darkness the chapel bell rang the curfew, warning all to get to their homes; and dismissing "Joe" I found my way to the convent.

Sunday morning was cloudy and threatening and I feared that the darkness would prevent the unusual early rising, but the little bell of the chapel started in with a strident clang some time before eight o'clock and kept it up at intervals until I could see tiny volumes of smoke from the chimneys in all directions. At about 8.45 I ventured to begin and the chapel, a new one by the way, and very attractively furnished, was well-filled. One of the Sisters presided at the organ and the choir chanted the Mass, a High Mass, with simple devotion and in excellent harmony. The attention of the people during the entire service was most edifying. When a reasonable time had elapsed after the Holy Sacrifice and a quarter of an hour still remained before the train arrival, a committee waited on me to state that the band would serve as my escort to the station. This was an unlooked-for honor and I made haste to prepare my things and avoid the threatened demonstration, but was obliged to compromise by meeting the band half way—down to the station. From that point on I have some recollections of trying to face the situation seriously, and at the same time striving not to feel like a fool. I have happier thoughts, however, when I recall the grateful handshakes and the kind words of these good, simple people whom to know is to love.



CORPUS CHRISTI AT PLEASANT POINT.

Fr. Ahearn, pastor of Eastport, who has spiritual charge of this Mission, is on the right in the picture; Fr. Doyle of Milltown, N. B., is on the left.

direction of the convent two others quietly flanked me. I could do nothing but ask questions and these were answered in monosyllables:

"What time is the usual hour for Mass?" "10 o'clock." "Too late," I said at once, "my train leaves at that hour." This remark made no perceptible impression. "Would 7.30 be too early?" "No."

"Did Indians like to sleep on Sunday?" "Yes."

"Would 8.00 be a better hour?" "Yes."

"Did Indians work hard on Saturday?" "Yes."

I had some reasonable doubts about this last statement, but told my guides that after interviewing the Sisters, I would announce the exact time for mass. The good Sisters of

tising very creditably some more or less dignified music. With the exception of this sound of music which flared occasionally, the village was as quiet as a city of the dead.

The few people on the paths whom I passed here and there and those whom I met in their homes, were gentle, quiet, even child-like in their reverent courtesy, pleased to be recognized and evidently grateful for the opportunity which the good pastor of Eastport had provided; for usually they must be content with Mass on week days.

The houses which I entered were neat. Many of them were extremely poor, however, and on the walls of all I noticed religious pictures—usually large chromo-lithographs of Our Lord or the Blessed Virgin. As

## TRIBUTES FROM THE FIELD.

"THE missionaries in infidel countries," writes a priest from Japan in acknowledgment of the Life of Fr. Chanel, "more than anywhere else, need to meditate constantly on the virtues of the saintly apostles who preceded them. In this way we can compare our own lives with theirs noting their difficulties and their consolations."



FR. SAURET of Kurume, Japan, writing of THE FIELD AFAR, says that he has followed with much interest all that is said of the Venerable Théophane Vénard. "It was when reading his life," Fr. Sauret said, "at the Seminary in Clermont Ferrand, that I learned for the first time about the Paris Seminary for Foreign Missions. Before that I had thought not a little of the missions in general, but I knew nothing of the various societies interested."



"YOU would not believe, writes Fr. Ed. Cavaignac from Japan, how much pleasure you have given me by sending THE FIELD AFAR and the *Vie du B. Chanel*. You can't imagine the joy of a missionary when he sees that good souls are interested in him. With a full heart he prays for his benefactors. Continue, if possible, to make known the beautiful lives of our martyrs. You will thus help the living missionaries in their efforts to march courageously in the footsteps of these heroes."



## ALONG THE LINE.

Adjara, Dahomey, Africa.

"We count you and your co-workers among the greatest benefactors of our mission, and I have requested our children to remember these kindnesses in their prayers, particularly at Communion."

"In the last number of THE FIELD AFAR I noticed a quotation from my last letter, in which I seemed to have made a complaint that you were rather partial to Eastern Asia. I write now to apologize. The world is large, and the solicitude of anybody in your position naturally extends to all without distinction, Chinese, Africans, Indians, and in a word to those who do not yet know the true God."

"I am very grateful for your beautiful volume, 'Un Martyr de Futuna,' the life of the Blessed Chanel."

"I have been thinking that perhaps I could send you my subscription to THE FIELD AFAR in Dahomey postage stamps. Possibly you might find some amateur collectors who would be happy to get these. In this case would you be so good as to let me know."

"I have just been appointed as a visitor for this vicariate." A. BAUZIN."

"Though not an American by birth I have lived two years under the stars and stripes. Now I am a poor missionary in Tonkin. A friend lately sent to me a

FIELD AFAR which has interested me very much. What would Catholic Americans not do if they really understood better the work of foreign missions! They are so generous in regard to every good work."

Well! my object in writing to you is two-fold,—first to give you some news about this little corner of the field afar in which I am working, and secondly to ask you to take note of my address in case some good soul should be kind enough to send me a mite to help me in the struggle against heathenism.

My district is called Cun-vien, about six miles from Haiphong, which as you know is part of Tonkin. There are more than fifty villages in this parish, if I may call it such, and I have Christians in fifteen of them, counting about 1500 souls in my flock. Nearly all have been baptized within the past fifteen years. Most of them are very poor, but we manage to have mass at regular intervals in each of these villages although our chapels are nothing more than huts. Just now I am



FR. FRAISSE, O. P., OF TONKIN,  
with some of his catechists.

(This missionary formerly labored in the United States.)

trying to build in the central village, which I use as headquarters, a modest church, and every penny will be so much of a help towards this enterprise. I am sending you a photograph of myself sitting in the midst of my people. They all live in my poor house and serve me not only at Mass but in many other ways. They study well and every year the most worthy are sent to a school for catechists.

I am also enclosing a photograph of some of these catechists. In our missions, you will understand, the catechist supplies the lack of a priest in many places. He preaches to the faithful as well as to the infidels; he prepares the sick for the last Sacraments; buries the dead, etc. etc.

My home lies at the foot of the Kienan hill. I am as happy in this thatched hut as an American rector in any one of the most beautiful presbyteries that I have seen in the United States. I would be

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glad, of course, to have such a hut as this in each of my villages, but am satisfied with a little corner behind the altar.

I recommend myself and all my neophytes, as also the hundreds of pagans in this district, to your prayers and those of your readers, and I remain,

Faithfully yours,  
F. M. L. FRAISSE, O.P.  
Cun-vien (near Haiphong).

Port Leon, Yule Island, Papua,  
June 4, 1908,

Reverend Father:

At my arrival here I was not little surprised to find "Le Martyr de Futuna" together with your card. I avail myself of the first occasion to express my heartiest thanks for your kindness. I look at your gift as an invitation to co-operate with you on THE FIELD AFAR, and I promise you to do my best to fulfill your wish. As soon as I shall be back to my dear Kafulu District I shall prepare an article for your Magazine, together with some photos.

May your beautiful work grow ever more prosperous and may God, who has inspired you with this great and noble enterprise, help and assist you!

Receive the assurance of my gratitude and believe me to be,

Yours sincerely,  
In Corde Jesu,  
A. M. CLAUSER.

Uganda, B. E. Africa,  
June 3rd, 1908.

My Dear Father Walsh:

It is useless for a missionary to collect many books—in fact, the fewer impediments we have the better for us, as we are being constantly shifted about and travelling is expensive. Still I think that "A Modern Martyr" will always find a place among the few belongings I shall never part with. It is full of very consoling thoughts and quite the book every missionary ought to have. We have not to face any bodily persecution, but still we have to tread a rugged path and the perusal of the Venerable Théophane Vénard's life will assist us greatly in our missionary career.

Bishop Hanlon has put me in charge of the islands. Formerly we had two stations on islands in the lake, but sleeping sickness and want of priests forced him to close them. I only hope I may be able to do some good for them and that no hippo will go for our boat. The wet season is now on—consequently storms are frequent on the lake.

Yours very sincerely in J. C.,  
FRANCIS M. BURNS.

## IN THE HOMES OF MARTYRS.

JUST DE BRETENIÈRES.

## II.

**S**HORTLY after nine o'clock on the morning of July the 14th, we found ourselves at Dijon in the courtyard of the College of Saint Francis de Sales—and without delay were shown to the room of its president, Fr. Bretenières, the brother of Just de Bretenières, who was martyred in Korea in 1861.

Christian de Bretenières is a man about 68 years of age. Above six feet in height he still carries himself erect, and with his bronzed face, gray hair and trimmed beard, has all the appearance of a retired army officer. Fr. Bretenières is a little hard of hearing and spoke—fortunately for us—slowly, with perfect articulation and graceful speech, making us feel at once that we should profit much by our brief visit; for brief it must be since trains do not wait for ordinary men, and our Lyons express was due at noon.

It did not take long for Fr. Bretenières to place us. He spoke most kindly of Father A., a former Sulpician professor at the Seminary in Boston, and later in Dijon; of the good Carmelites in the former city, with whom he had been in correspondence; and finally of our visit to Bretenières the day before, which last-named subject led at once to that of his martyred brother.

At the request of my companion who was eager to hear from the lips of this priest, a description of the striking incident which in the early youth of the two brothers had happened at Bretenières, our host entered enthusiastically into the story already told in the pages of *THE FIELD AFAR*.

Although this incident, which had so strong an influence on the vocation of the martyr, occurred when *Christian* and *Just* were only four and six years old, respectively, our host recalled it perfectly,—the place along the garden walk where both had been digging at play; *Christian's* withdrawal for the purpose of starting a new hole; the piercing cry from *Just* that brought to his side the younger brother and their nurse, who had been knitting a few yards away; *Just* pointing excitedly into the new-made opening and asking if they did not see the unusual spectacle; his perfect description of the Chinese who appeared to him and were beckoning him to go to them.

*Christian* himself and the nurse were non-plussed he told us; they

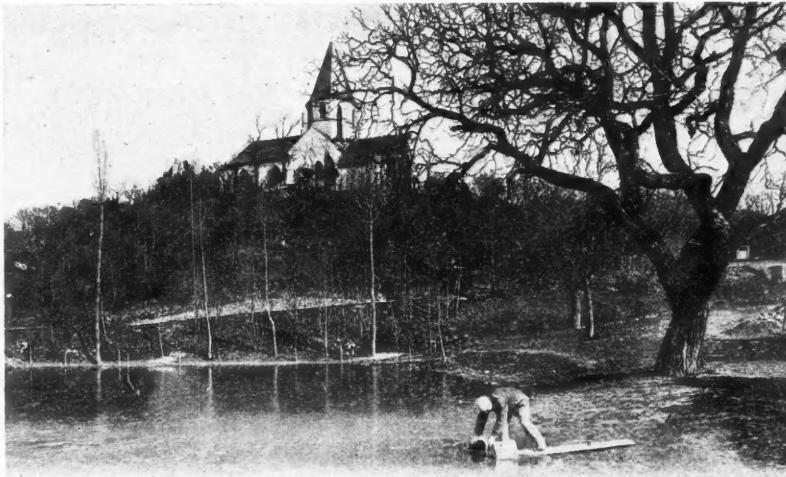
could see nothing except dirt and stones, and the smaller boy returned to his play while the nurse doubtless wondered if *Just* could be ill. Later in the day she told Mme. de Bretenières what had happened, but the incident seems to have passed almost immediately out of the mother's mind, as in fact, out of the memory of all concerned. *Just* himself never referred to it, *Christian* said, until twenty years later, on the eve of his departure for Eastern Asia.

Fr. Bretenières then diverted our thoughts to the development of his brother's vocation to the foreign missions.

Following the decision of the Superior-General of the Sulpicians, *Just* had entered the Seminary at Issy (near Paris) where he pursued the usual ecclesiastical courses, also serving the community as organist. I

wish and found the grace to thank God for the honor bestowed upon her. Notwithstanding her heroic resolve, however, Fr. Christian said that she could not conceal her feelings. *Just* was received at the Seminary in the rue du Bac—and as it was vacation time, he was allowed to return to Bretenières with his parents for a few weeks.

During these days at home, he suffered considerably, as the family afterwards learned, from witnessing the silent grief of his parents. *Christian* himself also felt severely the pain of the anticipated separation and frankly expressed his feelings to the elder brother, who became keenly conscious of the misery which he was occasioning to those whom he loved so dearly. Before leaving for Paris, *Just* accompanied the family to their chateau in Dijon and after spending



FONTAINE DE DIJON.  
Once the Home of St. Bernard.

recalled a notice of him in the Sulpician register which reads:

*"De Bretenières, Just, from Nov. 19, 1859 to July 15, 1861; was for two years the edification of the Seminary by his piety and our delight by an incomparable gentleness and agreeable nature. His talents, perfected by an excellent education, received entirely at home, prepared him for great things."*

In May, 1861, he reached a positive decision to enter the Foreign Mission Seminary and on the occasion of their next visit to Paris, he announced this intention to his parents who had rented apartments in the city so as to be near their son. M. de Bretenières was quite overcome as he realized fully not only the separation but the danger to *Just's* life. The mother prayed as her boy spoke his

the night here where we were sitting, the family made a short pilgrimage to the Fontaine de Dijon, outside the city. St. Bernard, we knew, was born here and here bade adieu to family, position, estate and brilliant prospects for the love of Christ. The coincidence impressed us—but this fact did not mean so much to Fr. Christian as did the words uttered by the priest at the gospel of the Mass that day. "Everyone that hath left house or brethren or sisters, or father, or mother, or wife, or children, or lands for my name's sake, shall receive a hundred fold and shall possess life everlasting."

Fr. Christian made no allusion to his brother's departure for Paris at this time but seemed anxious that we should realize as fully as possible some of the beautiful traits which

showed themselves in the martyr during his stay in the rue du Bac. *Just* found the spirit in this School of Martyrs quite different from that of the Sulpician Seminary in Issy. It was more rugged; there was greater freedom and more fraternal familiarity. As we had come from a week's stay at this Seminary where we too had remarked the atmosphere, we could appreciate the words which the young aspirant wrote home at this time to *Christian* and his parents.

*Christian* followed his brother's thought with intense interest. He himself had been inclined to take up law as a profession and was already pursuing studies to this end. At Paris, he attended the Sorbonne—and evidently during this period the brothers saw much of each other. During *Just's* second year at the rue du Bac *Christian* began to feel the call to the altar. He had been impressed by the oft-repeated words of his elder brother—"I am like a bell, I have only one tone—all is vanity except to love God."

That year as vacation days were coming to a close, the two brothers went out to Issy where *Christian* remained to make a retreat before taking up his studies for the priesthood.

As *Christian* was speaking to us, I could not help thinking that the father of these two young men—the only offspring—must naturally have been greatly disappointed in the thought that no one of them would perpetuate his name and the traditions of his family, but *Christian* said nothing of this. It was only afterwards that I noticed in a letter written by *Just* to his father these words:

"I was under the impression at first, that I had entered a Society, whose members were happy and gay, but who took life easy, just as it comes, and where there was not much interior work; but I was greatly mistaken. I soon understood that a house from which men go forth to war against Satan, thoroughly armed for conquest, must needs be the object of God's most abundant grace. Such is indeed the case. If you come on this winter, I will tell you many things that will astonish you perhaps, and which prove that the race of the saints is far from being extinct."

"Let me assure you that the prospect of separation does not in the least cast a gloom over their spirits. On the contrary, there is perhaps no community where frank gaiety reigns so openly. The good God recompenses already the first sacrifices, and the desire for greater ones, by a perfect tranquility of soul." "Our Lord bestows on these future apostles a charity by which it is impossible not to be struck at first sight; directors and aspirants have but one heart and one soul, the same thoughts, the same desires. There is here such a high degree of virtue that I, a poor beginner, can scarcely understand it."

"There will soon come a day that has no end, when you will rejoice at not having made gallant cavaliers out of your two

sons, but, please God, good fathers of families. For such Christian and I will be, only of a kind that will not be troubled with housekeeping"

*Just* was ordained in May 21, 1864, and *Christian* received tonsure the same day. The departure for Korea took place July 15, and on the eve of that memorable day, the two brothers were together in the Seminary garden at Paris—*Christian* having returned from Rome for the occasion.

They had talked over many things in those precious hours,—the future of both, their beloved parents, family affairs, their own youth and childhood. Then *Just* after some moments' silence suddenly asked *Christian* if he recalled the incident in the garden at Bretenières. It came back instantly to his mind, *Christian* told us, though neither had ever alluded to the strange happening, and whether it was a real vision or an effect of the imagination, it was evidently used

#### THOUGHTS FROM MODERN MARTYRS

(Second Edition.)

BY

JAMES ANTHONY WALSH, M. A.

This dainty volume contains selected thoughts from the letters of three young martyr-priests, former students at the Paris Seminary for Foreign Missions.

JUST DE BRETIENIÈRES,  
THÉOPHANE VÉNARD,  
HENRY DORIE.

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PROPAGATION OF THE FAITH OFFICE  
Union Park St., Boston.

should forward them to me at Paris. Passing into the courtyard and with a feeling that we should meet again, I left Fr. de Bretenières and we took our train for Lyons.



#### TWO CONVERSATIONS.

ACCOMPANYING a letter from one of our correspondents in Tonkin, Fr. Doumecq of the Paris Seminary, is an account of two beautiful examples of grace:

"God Himself, by His own grace, without any human intervention, has just converted two pagans in Tonkin. The first convert is a country woman. She knew absolutely nothing of the Christian religion, and yet, for three years she has been hearing a voice in her heart telling her to become a Catholic. She obeyed this voice, and has been instructed and baptized.

The second convert is a young man, the eldest of a large family, rich and noble. As a result of assiduous study, he is to-day in charge of an important service of the Civil Administration at Tonkin. In December, 1907, he presented himself for baptism to the missionary of the town in which he lived. When the missionary examined him he found him perfectly prepared.

These two newly converted souls both have the mark of true children of God—that is, zeal. The poor woman has converted her own two sons, as well as her daughters-in-law and her grandchildren. The rich young man desires to found a paper to instruct his pagan compatriots in religion."

The complete collection of Théophane Vénard's letters, prepared by his brother, Eusebius, Curé d'Assais, France, is now printed in French and in the binder's hands.



CHRISTIAN DE BRETIENIÈRES.

(Taken in Rome shortly before his brother's departure.)

by Divine Providence, Fr. Bretenières believes, to direct the thought of his martyred brother to the Apostolate of Eastern Asia.

Our time was passing and Fr. de Bretenières brought us again to the chamber of *Just*. Opening a cabinet of precious souvenirs, he gave us each a little medal of St. Francis Xavier which had been blessed by *Just* on the day of his departure, showed us many souvenirs, letters, books, etc.—then opening a drawer, he took out the notes which he himself had made on his brother's life, and realizing that I had come with some purpose of making that life better known in the United States, he kindly offered me these precious manuscripts. We then arranged that I should return again to Dijon if possible; if not that he

## THE MISSIONARY SPIRIT.

A 20TH CENTURY APOSTLE.

**T**HE mission field of the Catholic Church develops today as in the past ages beautiful lives and is a veritable garden of God's choicest flowers, crimson with martyrs' blood, or white with the virtues of confessors and virgins.

That an appreciation of these lives will strengthen our faith and deepen our love for Christ and for souls any one who has looked into this phase of Catholic life will admit. It is to be hoped that gradually this idea will impress itself upon all who have at heart the complete religious development of our Catholic youth.

In the lines which follow we have the picture drawn by a friend who survives, of a modern apostle, the type of men who represent our Church in the field afar.

Fr. Tournier was ordained in 1862, joined the Society of Foreign Missions and left Paris for Cochin, China, in 1866. "He labored uninterruptedly in one place," writes this friend "for forty years, among farmers and fishermen." As they found him such he remained to the very end, simple and kindly. Young, he had the wisdom of an old man; old, he preserved the activity of youth. He passed his life in prayer and work.

His aunt and sister were Sacred Heart Nuns, the former, a companion of the Blessed Mother Barat.

Fr. Tournier rose daily at five o'clock, opened the church and sounded the Angelus. For forty years no one else ever rang the Angelus bell. After prayers and meditation came Holy Mass. Thanksgiving over, he heard confessions and taught catechism. During the day the visitation of the sick and manual labor occupied all his time. His sole recreation was to walk, after dinner, on his veranda, for one-half hour. His parish was his family; he was a father to all, instructing, correcting, encouraging and protecting all. The beloved portion of his flock were *The Lovers of the Cross*, the occupants of his Convent, which was the Mother House for the surrounding country. On these souls he lavished all the riches of his mind.

Twice a month, on Thursday, Fr. Tournier walked many miles to his confession, to an old priest, who still lives, arriving in the evening about six o'clock.

After the first greetings the pastor of the place sat down while Fr. Tournier quietly paced the floor. He himself sat seldom during his life, only at his meals; he wrote, rested and worked, standing. At seven supper was served, after that preparation for confession, then the mutual unburdening of the conscience, and sleep. Fr. Tournier was up and away before daybreak and crossing rivers, hills and rough roads reached home before noon and celebrated Mass.

## A MISSIONARY CARPENTER.

He was especially skilled in mathematics and the manual arts. He built a boat which is used to this day and is so perfectly made that it has never leaked. He built a chapel for the convent. He was architect, mason, carpenter,—everything. Then he built the convent which he completed in two years. In 1893 he began his great work—the building of his church—whose beautiful outlines and finish are praised to-day by all who see it. This church called for ten years of hard labor. For him each stone was a round of the ladder, bringing the future Christians nearer to God. He loved that church as the child of his heart, but above all he loved it because it was the Court of the King. When it was finished he was 69 years old with white beard, emaciated face and stooped figure, but his spirit

praying for the dead. At noon July 1st, he was given Holy Viaticum. July 2nd, feast of the Visitation, he was unable to say Mass, but continued to walk saying his prayers, he even recited his office. During the morning every moment seemed to be his last. At two P. M. assisted by a native priest, he tried to go to a room nearby but he was unable to ascend the one step leading to it, he returned, sat down pronounced the names of Jesus and Mary and died.

I shall not attempt to repeat the words describing the deep sorrow of his afflicted flock. He was buried in a spot chosen by himself in front of his church, so that he might be under the feet of those he loved as they passed in and out of the church."

This has the flavor of early days in the Church of Christ but to those who are following Catholic missionaries it will not seem extraordinary. Is it not a comfort to feel that we can help such men as these and thus share in their rewards?



**T**HE Franciscan Missionaries of Mary in Chefoo, China, have a work-room where 150 women and girls come to gain a few coins by lace making and needlework. There is a good sale for these objects when the officers of the various fleets are in Chefoo. Quantities of these articles must have come to the United States. The proceeds of the sale of these goods enable the sisters to live, and to pay the workers, as well as to keep open a free dispensary where hundreds of Chinese come to avail themselves of the charitable ministrations of the sisters. They have also a European hospital and a native hospital; and teach a young ladies' (European) school.



CHINESE VIRGINS BEFORE THE STATUE OF THEIR PATRONESS.

was always young. The soul was slowly escaping from its envelope. He knew that he was going to die, but remained absolutely calm and happy. If anyone asked him to rest, he said, "I wish to die standing."

The 25th of June, 1906, he went into the Church to ring the Angelus, but his strength had gone and for the first time in forty years he was obliged to ask some one to ring it for him. His confessor came to prepare him and both realized that death was near. Even now, however, he refused to remain in bed but rested standing, sitting only when he was obliged. He celebrated Mass every day until July 2nd, and resembled at the Altar the dead

Come, let us help Christ into His own Kingdom, the Field Afar. Among its peoples there is a Saul destined to become a Paul, a Peter to be converted by His Glance, a Magdalene to be won by His Mercy. Many a John once sanctified through the visit of Mary there will give his head for Jesus. Martha will cease to be Martha when she greets Him. Many an Anthony will serve Him hideously in a desert by penance and fasting.

Come, let us render to God the things, exquisite things, the souls, that are His.

Mary Allegra Gallagher.

## THE ENGLISH-SPEAKING NOTE.

**T**HE criticism is made to-day that the United States has not risen to its commercial opportunities in Eastern Asia. This criticism comes from men who are convinced that comparatively few Americans realize the wonderful changes that are going on, especially in China and Japan.

The Far East is certainly awakening and this awakening is due in no small measure to the influence of English-speaking nations.

We American Catholics who place the conquest of souls above commercial gain ought to rise to the opportunity which presents itself. We cannot spare any considerable proportion of our spiritual workers and of our contributions to religion, but we certainly can find a place in our hearts' best prayer for the extension of Christ's kingdom into these darkened regions. Once our interest is roused enough to compel our prayers, all things else will be added.



**F**R. SYLVESTER ESPELAGE, a young American missionary, whose name is becoming familiar to our readers, wrote to us some months ago about the possible conversion of an Episcopalian minister then laboring in China. A letter received a few days ago states that this gentleman is on his way to his home in this country and may even now have embraced the Catholic faith. He adds that another teacher in the college at Wuchang, also evidently an American, has followed the example of the minister and is now at Shang-hai where it is expected he will soon be received into the Church.

In answer to a request which we made to Fr. Espelage for a list of English speaking missionaries in China, he sends the following:

1. Rev. John Fraser at Ningpo, China, with Bishop Reynaud, Lazarist. A Canadian by birth. In the Mission ten or more years.

2. Rev. Wm. Fraser at Wenchow, China; also in Vicariate of Bishop Reynaud. He is a brother to above and a Canadian. We came to China at the same time,—November, 1905, but in different boats, he in the "Tremont" from Vancouver, I in "Korea" from San Francisco. We met in Yokohama, Kobe, Japan, and in Shanghai, China.

3. Rev. Sylvester Espelage, born at Cincinnati, Ohio, 1877; belongs to San Francisco Province of St. John Baptist, Cincinnati. In China since 1905 in Vicariate East Hupeh under Bishop Vincent. Carlassare (Hankow, China).

4. Rev. Juniper Doolin, born at San Francisco; belongs to Franciscan Province of Sacred Heart, St. Louis. In China since 1907.

5. Rev. Angelus Blessing, born in Germany, but came to Illinois when 5 years of

age; an American citizen; belongs to Sacred Heart Province, O.F.M., St. Louis. In China since 1907.

6. Rev. Capistran Goette, born in Germany, expelled by Kulturkampf as a Franciscan of Saxon Province; came to America and now is a member of Sacred Heart Province, St. Louis. In Shensi, China more than 20 years.

Address of last three: Singanfu, Shensi, China.

*I know no other American Missionaries, men or women in China.*

But I know there are four English Franciscans—

- (1) Rev Hugh Scanlan, Singanfu, Shensi.
  - (2) Rev. Thomas Coules, Leahokon, Hupeh.
  - (3) Rev Wilfrid Hallam, Chefoo, Shantung.
  - (4) Rev. Gerard Lunter, Changsha, Hunan,
- and Rev. M. J. Kennelly, Shanghai, an Irish Jesuit.

There may be others that I do not know of.

S. E.



Fr. J. M. Fraser, of Ning-po after securing information from Fr. Kennelly S. J., of Shang-hai, can find only six American priests, including Canadians, in all of China.

In the letter written by Fr. Kennelly to Fr. Fraser the former says:

"This would make us only six, a very poor showing out of the 1850 R. C. missionaries actually in China (and of these nearly 600 are native priests, see F. de Moidrey's list for the present year, pp. 188.)

English-speaking Catholics living in China have been and are still practically abandoned. It is a crying need here in Shanghai and in the other large open ports. The problem should be taken up and agitated before the home hierarchy and laity with a view to obtaining some mitigation of the evil. There is splendid work to be done, 'messis multa, operari autem pauci,' but it cannot be taken up except by our home priests who speak the language and are acquainted with the social requirements of English people.

Believe me,

Yours sincerely,

M. KENNELLY, S. J."



## ENGLISH-SPEAKING NUNS IN CHINA.

Fr. Fraser has also been searching China for English-speaking *nuns* with the following list as a result of his efforts:

Sister Catherine Bushman, General Hospital, Shanghai.

Sister McCarthy, Shanghai.

Sister Xavier O'Sullivan, Shanghai.

Sister Anthony Manning, Shanghai.

Sister Clare Feilding, Shanghai.

Sister Mary Costerton, Shanghai.

Sister O'Connell, Tientsin, General Hospital.

Sister Divan, Tientsin, General Hospital.

Sister Constance, Tientsin, General Hospital.

Sister Louise, Tientsin, General Hospital.

Mother Berchmans, Chefoo, Superior of

Franciscans nuns, Kianchow.

"Sister Xavier Berkeley, who gave me the addresses," he writes, "thinks that

none of these would like to have her name in print. She says there are also two or three English-speaking Franciscan nuns and the same number of Dames Auxiliares but does not know their names.

We are not going to apologize for using these names. The heroic souls who bear them need have no fear of being disturbed. They are well out of reach and will, we are certain, be glad to think that the publication of the same will help towards creating in the home-land the much-needed missionary spirit.



We might add a few more names to Fr. Espelage's list, but even then we fear that we could not count in the whole Chinese Empire fifteen missionaries from English-speaking countries.

An eminent American prelate recently characterized this condition of affairs as scandalous. It certainly points to a serious indifference to the tremendous opportunity which is waiting in the far East for English-speaking Catholics.

It is well enough to excuse our seeming neglect on the plea that we still need priests at home, but the history of the Church illustrates over and over again the principle that to become exclusively national in our sympathies means the gradual extinction of Catholic faith and Catholic charity. If on the other hand, we are generous with God and spare even a comparatively few out of our limited supply, He will be generous in supplying more vocations for needy dioceses at home. In the meantime let us hope that no one will consider *one out of a thousand* priests a sufficiently generous delegation to represent English-speaking Catholics in Eastern Asia.



## SOLDIERS OF CHRIST.

O, you who work in Jesus' name,  
On foreign shore and distant field,  
And there, His Blessed Name proclaim,  
Be sure His Love will be your Shield!  
He is the Way by which you go;  
He is the Life by which you live;  
He is the Truth your hearts must know,  
Ere you to others counsel give!

Have courage, Brothers; courage all;  
For Christ is with you; you who take  
The Cross, and bear whate'er befall,  
Its burden for the Saviour's sake,  
Shall know, on one Eternal Day,  
The joys of those who sacrificed  
Their lives for Him,—the Truth the Way,  
The Light Divine,—Our Master,—Christ!  
—AMADEUS, O.S.F.

As announced elsewhere several copies of "The Field Afar" will be sent to any one address at especially low rates. In this way the message from the missions, laden with instruction and edification, can be brought to schools and Sunday schools.

## OUR YOUNG APOSTLES.

SOME of the little blacks in Africa are shrewd enough. In a letter sent to the Notre Dame Convent in Lowell, from one of their Sisters in the mission field, there is a reference to the visit of some Belgian priests who *en route*, called at the establishment conducted by the nuns.

The good priests passing through the sewing room complimented especially little *Pauline*, who was very busy at her machine. As the door closed after the visitors, the children all burst into laughter, when it developed that *Pauline* had run out of thread but continued to work her machine, because, as she said, those white men might think she was lazy.

These same children were shown recently a picture which had come from Europe and which portrayed some of the eternal punishments. They cried out at once: "Oh! there are no black people in hell, only whites."



**F**R. BURNS asks how you would like to eat salt instead of candy:

Uganda, B. E. Africa, June 3, 1908.

My Dear Young Apostles:—

I have received with great pleasure your kind present to me and offer you the thanks of an Apostle in The Field Afar. You will no doubt like to know something of the life of an apostle. Well, we have to make known Our Divine Lord and His Holy Mother to the African natives and we have to teach them how to get to heaven. That is our chief work. We have also to put a stop to many wicked practices such as drunken parties, cruel ways of punishing evil-doers, selling children and women. We teach them how to plant food to ward off famine and now and again when one village goes to war against another village, we go in armed with a stick and stop them. When people fall sick we attend them and give them medicine, so that, as you see, we are Jack-of-all-trades for the Holy Family of Nazareth. We also keep schools and teach our children. These are exactly like boys and girls in the States. They delight in playing football. When they are good and master their lessons well, we give them a little shirt and a pair of *knickers* or a lump of salt. Salt takes the place of sweets here and moreover acts as a medicine, so we try to be liberal with them.

So, my dear young friends, I hope you will pray for your poorer brothers and sisters in the missions of Africa, that their numbers may increase and that they may become good heads of families and may follow in some way the example of the Holy Family of Nazareth.

Again thanking you for your welcome present, I remain,

Your affectionate brother

In The Field Afar,

FRANCIS M. BURNS.

If this paper interests you and you are not already a subscriber send fifty cents, in stamps if you prefer, and it will reach you regularly.

## A COMPOSITION FROM OLDTOWN.

St. Joseph's School, Oldtown, Maine.

May 26, 1908.

Dear Father Ignatius:—

I am still saving my pennies for the little Chinese boys and girls who are not baptized.

I was surprised to see my letter in THE FIELD AFAR and also to get that lovely paper. I thank you very much for it.

All the young Apostles have their names on the black-board, and when we give any money or say prayers, we get a star after our names. When we offer a holy Communion we get two bright stars, and when we get twenty-five stars Sister gives us a Sacred Heart scapular. I have twenty-two stars after my name.

I am going to be promoted to the Fifth Grade. I like the story about Théophane. I am writing all I can remember of it.

steal away from play to go and pray before it.

When he was a priest he went to China. He knew his father would be lonesome without him and that he would never see his father or sister or brothers again if he went there.

He felt very sorry to leave them but he loved God better, so he went away off to China.

He was there only a few years when he was taken by the bad Chinese and put in prison.

They wanted him to walk on the Cross, but he would not, so they cut off his head.

He was a martyr like the priest he had read to his sister about.

We have saved nine dollars since Christmas. The money-order is going in this letter. We would like to have ten dollars, but there are only thirty-five in our class and it takes a lot of pennies to make nine dollars.

Monsignor Trudel, our good pastor, told us from the altar that he was glad we were saving our pennies to help the missionaries. He told us to keep on saving them. Somebody gave him THE FIELD AFAR that had our letters in.

Your apostle,

JOSEPHINE FLANAGAN



Ten new subscribers to The Field Afar will bring to the solicitor a copy of Théophane Vénard's precious letters contained in the volume entitled "A Modern Martyr."

These ten subscriptions will produce or strengthen interest in ten more Catholic souls, and God above knows how far-reaching this influence may be.

Surely you have ten friends who can spare fifty cents a year for such a paper as The Field Afar.



SAVED FROM THE DOGS.

Of the two children, the older, thrown to the dogs by its parents, was saved by the Sisters and brought to the Convent, its face partly eaten. The photograph was left by Bishop Merel, Canton, China, on the occasion of his recent visit to Boston.

THÉOPHANE VÉNARD.

Théophane Vénard was born in France on November 21, 1829.

One day Théophane was reading to his sister Mélanie, about a priest that had been put to death in Tonquin. He liked it so much that he said: "When I am big I will go to Tonquin, and I too will be a martyr."

He loved his sister very much and used to tell her all his secrets and she told him all hers. His mother died while he was at college and he felt awful sorry.

After he had made his first Communion he loved the Blessed Sacrament and would

**Send "The Field Afar"**

**to a Friend or to**

**Some Missionary**

**FR. IGNATIUS.**

**PROPAGATION OF THE FAITH OFFICE  
(Bureau)**

**62 UNION PARK ST., BOSTON., MASS.**

## FROM THE FIELD.

Borneo.

Sibu, April 4th, 1907.

Dear and Rev. Father:

The charity and self-sacrificing spirit of the American Catholic body seems to be expanding. May THE FIELD AFAR be largely instrumental in cultivating the missionary field far and wide to the greater glory of God and as a lasting honor to the Catholics of America!

You ask for an article descriptive of my mission. The photos enclosed were kindly given me by the resident Dr. Hose, as I am not the happy possessor of a camera myself. The mission 'Sibu and Lower Rajang' extends sixty miles along the banks of the Rajang and its numerous tributaries. These rivers are mainly inhabited by the sea-Dyaks together with a sprinkling of Chinamen hailing from the Southern provinces of the Celestial Empire. On the right bank of the river the country is lowland—an immense delta intersected by hundreds of canals and rivers, and covered with a dense, impenetrable jungle, relieved here and there by clearings made by the Dyaks, where they cultivate their rice-fields. On the left bank the land slowly rises into the hill country. Picture number one is a fairly good illustration of a Dyak village; from ten to forty, and even fifty families live under one roof. Picture number two shows a party making ready for tuba-fishing. Tuba is a poisonous plant which gives a white milk used to stun the fish. You can see also the kind of boats these people use, a simple dug-out or canoe. As the villages are a great distance from each other, travelling takes away time and money, which last consideration forbids peremptorily my constant travelling. But how, on the other hand, is it possible to gain these people, unless by constantly keeping in touch with them and living among them? Nor is it of much use to carry the work on for a year or two only. No, we must be enabled to have a permanent basis to stand on. O how I envy at times the Episcopalian—*their financial resources!* But up till now they have not gained the confidence of the natives and have made not a single convert among them, except of Chinamen who were brought over by them. They have seven catechists at work, well paid and equipped, whereas I can put only one in the field. How truly says THE FIELD AFAR, page 2,— "This spread of heresy renders still more difficult the labors of Catholic missionaries. These latter find it hard in their poverty to win the attention of natives, whose material necessities are often readily met at a well-sustained Protestant mission."

Photo No. 3 shows a family at home. Dyaks are very social, easy of approach and hospitable, a circumstance which makes it easy for a missionary to instruct them.

No. 4 is a party of Rayans of the far interior with Dr. Hose in their midst; they are apparently on an expedition, so here is the counterpart of a peaceful home-life. But I will not withhold the dark side of the picture. Photo No. 5 tells a gruesome, cruel story. The women hold the newly obtained head trophies in their hands making ready for the head-dance,—the victors standing behind. For keeping up this horrible custom of taking the enemy's head, the women are chiefly to blame for encouraging the young men to go on the warpath. Missionary work must ground deep if it is to succeed. But

how? By establishing a convent to train the young girls until a marriageable age. We have made beginning by starting a central station at Sibu and erecting a boys' school and a little church. But how to make the work solid and secure? That is the question. Can you, kind reader, contribute something towards the solution of this thorny question?

Believe me, dear Father Walsh,

Sincerely yours,

A. HOPFGARTNER.

NOTE.—[Space does not allow us to reproduce all of Fr. Hopfgartner's photos, which have now been added to our diocesan collection. Photo No. 5 would hardly bear reproduction in THE FIELD AFAR, as it is too gruesome. It is, however, the most impressive lesson which we have seen for some time, and ought to convince the most indifferent of the need to make Our Lord known to the heathen.]

distributing this food in their stations and districts. A few weeks ago 7000 people had died of hunger; many more victims since. Bishop Hanlon saw them lying dead on the road as he travelled through the country disposing of his priests for famine relief work. But thousands will now be saved. Good rains have fallen. The people will soon have the simple and quick growing vegetables, and two months hence their usual crop—though not their usual abundance—as the rains have not been plentiful.



In proportion as a soul is generous in the service of God, she experiences the effects of her liberality, and becomes day by day a more fit recipient of heavenly gifts and graces.



(Photo No. 2.)

#### TUBA FISHING IN BORNEO.

Typical Dug-outs.

#### Africa.

BISHOP HANLON of Uganda, lately spent three weeks in the country of Busoga among the famine stricken population. He has been helping the Fathers there for the past few months to keep their people alive and not close the missions. Bishop Hanlon has four mission stations in that country and six priests. During the famine he sent his priests five dol'ars a day to spend in purchasing food from the neighboring countries, and made an appeal to help to pay the debt thus contracted as he had not a cent to use as a famine fund. The Government has now taken up the matter seriously and is spending £10,000 importing food—all the missionaries are employed

We call the attention of our readers who are interested in the study of Catholic missions, to the well-known work by Marshall entitled "Christian Missions," a new edition of which has appeared within the last few years. Mr. Marshall was an eminent Englishman, formerly an Anglican clergyman. This history of missions is a work of extreme research and deepest interest. It includes not only Catholic but Protestant missions in China, India, Ceylon; Antipodes, Oceanica, Africa, Levant, Syria, Armenia, North and South America.

The work is in two volumes and will be mailed to any address for three dollars.—Address the Propagation of the Faith Office.

If already interested yourself, why not benefit some one else by securing at least one more subscription?

## China.

**T**O Fr. Lu, a native priest in the diocese of Canton, we sent on the recommendation of his superiors a special gift some months ago. The good Chinese priest replies, in Latin, expressing his gratitude for the gift which, with a few mass-stipends, has enabled him to purchase several necessary articles of worship.

Fr. Lu says that the Chinese Mandarins in his district have given him no satisfaction as they are constantly opposed to the Christians. He is at present staying with another priest, but hopes to return soon to his mission and begin again.

The young Spanish father of whom Fr. Doolin, our American Missionary in Shensi spoke in a former missive, has since succumbed to his illness and Fr. Doolin has been appointed rector of the seminary. The seminarians number at present 25; of these five are deacons. The course in the seminary embraces two years of Philosophy and four of Theology. All expenses for the maintenance of the students are paid by the vicariate with this one exception, that those who are not as yet deacons must furnish at least their own clothing. Besides this, the so-called large seminary, there is a junior seminary with 48 scholars. They receive daily instructions in Catechism, Latin and their native tongue. The native clergy numbers some 30. "You see," writes Fr. Doolin, "in spite of difficulties and obstacles fair progress is being made towards establishing our holy faith in this mission on a firm and permanent basis."

A Lazarist missionary is authority for the statement that the Chinese are being converted by thousands in the northern part of the empire. In the vicariate of Pekin alone for several years past there have been no less than 15,000 adults lately baptized. As there is an increase every year, it is quite probable that when the full returns for 1907 have been calculated it will be found that more than 17,000 adults have been baptized.

A Franciscan bishop in China said recently that if Pekin continues its present splendid record, in ten years half of the vicariate will be Catholic and the other half will follow the first. Now for every increase of 1,000 Christians a priest is necessary to continue the good work of instruction and to administer the sacraments, and this vital need must be met.

## Japan.

"**H**ERE we have to fight the devil," writes one of our missionaries, "and where the devil appears in the form of a civilized pagan I assure you that it is difficult enough."

Some Irish Sisters of the Assumption are contemplating special work in the diocese of Osaka, and it is hoped that final arrangements will soon be made so that they can begin their labors in the fall.



FR. DOOLIN, O. F. M.

A San Francisco Boy now in the Heart of China.

Bishop Chatron of Osaka, recently ordained a young Japanese to the sub-deaconate. "Three native priests are laboring already in my diocese work, with zeal," he writes, "and their ministry is visibly blessed. They do not forget to make a frequent memento for good Fr. K—, (a pastor in the Boston Archdiocese,) who has helped them so much."

Have you a friend in religion whom you wish to enroll as one of our subscribers? We can assure you, in advance, that your gift will find a welcome in any house devoted to the love of God and souls.

## A Modern Martyr

is now in its

## Fourth Thousand

These letters of Théophane Vénard have brought comfort and light to many a soul. They are a household treasure. The book has been perfected in the latest edition and the large sale has enabled us to reduce the price to ninety cents; postpaid, \$1.00

PROPAGATION OF THE FAITH OFFICE  
62 Union Park St., Boston, Mass.

Bishop Berlitz of Hakodate, Japan, in presenting his regards to the Most Rev. Archbishop of Boston, announces that the Ladies of the Sacred Heart recently arrived have procured a large tract of land, 10 acres for their future establishments. A portion of this land can be sold again at a considerable profit as the locality is improving every year. It was a great bargain and was brought about through the efforts of one of the priests in Yokohama.

Bishop Berlitz announces from Hakodate the expected arrival of a priest of the Society of the Divine Word from Techny, Ill., with five nuns from Steyl, Holland. The good bishop, who has been trying to replace his burned Cathedral says that the —\$— did not suffice to build in brick so he will go back to the wooden construction. Characteristically he adds "So much the better—it will more closely resemble the Cross of Our beloved Saviour."



## India.

**T**HE serpents in Bengal are no respecters of persons or places. A Jesuit priest, writing at a time of severe storms and floods, refers to an invasion of these reptiles. "We find them, he says, everywhere,—at church, in the sacristy, even in front of the altar; at the convent, on the upper and lower floors, in the huts and in the yards of our people. Every day we kill, on an average, two or three. It is not a question of the grass or water serpent, or of the large reptile that eats rats and frogs, but of the most venomous kind whose least sting would cause certain death. It is imprudent to go out at night without a good lantern." What conditions some people endure for the love of Christ and souls!

Twelve assorted post cards will be sent to any address for twenty-five cents in stamps.

**T**HE Beatification of Théophane Vénard promises to be realized soon. Since our last issue this young missionary has been declared by Rome to have been a true martyr for the cause of Christ and this is the final step before pronouncing him Blessed.

\* \*

**A** WELL-KNOWN Catholic lady of Newport, R. I., says of *Thoughts from Modern Martyrs* "It is a book which I am very glad to own, and value greatly for the thoughts in it, which are such a wonderful treasury of spiritual help and encouragement made unspeakably valuable by the example of those who uttered them. They will, I am sure, be a great help to me, and undoubtedly to many others."

\* \*

**I**T is good to note the publication of a booklet on the religious vocation. We are inclined to leave vocations to God alone not realizing that He operates through human agencies.

All are called to know Christ and to believe in the eternal truths which He has revealed to men, yet millions are kept from this knowledge because no one instructs them. In like manner many souls prepared by special dispositions for the religious life never heed this call of grace, because they have no one to guide or encourage them.

Every word of appeal, written or printed, that bears on the religious vocation is an influence for good, and we hope that the Brothers of the Holy Cross at Notre Dame, Indiana, by whom "*Out of Many Hearts*" is published, will find it possible to spread this little work far and wide.

\* \*

**A**N inquiry came some weeks ago to the Diocesan Office concerning the possible usefulness of lay-women on some of our most difficult missions in the United States. This inquiry was referred to several and finally brought an answer from Fr. de Rouge, S. J., of St. Mary's Mission, Okanogan, Co., Washington, who writes:

"I am very anxious to get some good ladies who would like to be missionaries as I cannot get sisters. I have two or three, and one or two in view, but I will need all I can get. These ladies can join, if they wish, the Sodality or Organization of the Catechists, established here. They have a simple rule of life; they give their lives to the work, and are of course, supported by the mission. The new convent which is going up slowly would be useless unless Providence sends me some good women to act as sisters. They will have to attend to the girls as well as to the small boys; some to be teachers and some to do the housework. Anyone willing to work for God and for souls will find plenty

to do here, and it is certainly a good life for their own souls as well as for the souls of the many abandoned children of this large country."

\* \*

**I**N preparation for our Mission Reading Circles we have made arrangements with the publishers of "The Catholic Encyclopædia," The Robert Appleton Company, for special copies of the excellent Map of China which appears in the latest Volmee (III.).

This map is, to our knowledge, the only one in existence that gives at the same time the English phonetic spelling and the Ecclesiastical divisions of the Catholic Church in China, and will be found very useful to all who are interested.

\* \*

**A**MONG some post cards from Japan we find one bearing the reproduction of a medal of Our Lady which was used as a test of Christian faith during the early persecution. Those who refused to trample upon this medal were put to death. The original may be seen in the Museum of Tokio.

\* \*

**T**HE Rev. Albert Botty has been elected Superior General of the Congregation of the Immaculate Heart of Mary (Scheut, Brussels). Fr. Botty is a young man, being born in 1875. He was ordained in 1898 and left that same year for the mission of South West Mongolia, where he stayed nine years until called by his superiors to take up work in the Philippines.

\* \*

**T**HE idea of using post-cards as a means of teaching was considered at a recent meeting of the Geographical Society. Already in Germany cards have been printed illustrating natural history, political history and the history of the German language.

\* \*

**F**ROM the Superioress of the *Filles de Jesus* in Waltham, Mass., we learn that these good nuns, who are exiles from France, have missions in Natal, South Africa. In these missions there are about 11,000 Catholics and the Oblate Fathers in charge are helped by several native priests.

**O**ur subscription list mounts steadily, and the renewals which have been received since our last issue give proof that our readers will not forget to do their small share towards helping this missioner on its errand of love. If you have yet to forward your remittance, why not do so now that we remind you? Fifty cents in stamps of any denomination will reach us quite safely.

**A** NOTABLE addition to the lives of modern saints is that of Mlle. Marie Martin, a Carmelite Nun, known in religion as Sister Thérèse. This life, told first in French under the title "L'Histoire d'une Ame," has been translated into English by Michael Henry Dziewicki, and has already run into several editions.

Sister Thérèse was the youngest of nine children, born to Mr. Louis Martin, a jeweller of Alençon, France, who, with his wife, was also the organizer of the famous Point d'Alençon lace industry. Two of the children were boys, whom the parents hoped to give to God's service as foreign missionaries, but these and two girls died in childhood. The five sisters, including Sister Thérèse, who remained, all became nuns.

This life, which is in the form of an autobiography, holds the reader's attention throughout and cannot fail to attract souls to Christ. Its human side, like that of Théophane Vénard, to whom Sister Thérèse had a special devotion, is not hidden from us. When she was near death she turned to the portrait of the little martyr of Tonquin, saying:

"He is coming to fetch me shortly. Oh, what happiness! I cannot look upon him, nor upon Our Lady, without shedding tears."

She told her beloved Sisters why her devotion to the angelic missioner was so great. "He is a little saint," she said; "there is nothing out of the common in his life. He loved the Immaculate Virgin very much, and his family too," laying much stress on these last words. "And so do I," she continued. "I cannot understand those saints who did not. As a farewell keepsake for you, I have copied some passages from his last letters to his relatives; they are my very thoughts. My soul is like his soul."

Since the appearance of Sister Thérèse's autobiography, her poems have been collected and translated by Susan L. Emery, the author of "The Inner Life of the Soul." These poems, well printed and illustrated, have been published from the Carmelite Convent in this city.

**O**NE of the missionaries of North Shang-tung, China, says: "I have seen a homeless beggar economize for three months to offer fifty centimes (10 cents) to the Church.

\* \*

To spread among our own Catholics the mission idea is in itself a missionary work which must be taken up by many clergy and laity, before it can be widely felt. Help us in this propaganda.

## IN THE HEART OF UGANDA.

**A**MERICAN missionaries, men or women, are so few and so far between in the field afar that their letters are always welcome. In one of our recent issues, Fr. Ignatius, a priest of this Archdiocese, who kindly assists the editor, referred to his meeting Mother Paul, now a nun of Uganda, Africa, at the hospital in Norfolk, Va., In the meantime through the generosity of a lady in this city, who has personally interested herself in the Uganda mission, a donation found its way into the heart of Africa, and has elicited the reply which follows:

Franciscan Convent,  
Nsambya, P. O. Kampala,  
Uganda, B. E. Africa.

DEAR FATHER WALSH:

"I have just written to thank Miss O. for the big donation, \$40.00 sent by her through you to Bishop Hanlon for me. The kindness has given me new hope, for it seemed to me that our friends in America were forgetting how absolutely we depend upon their charity for our subsistence and the progress of our work. I never ask in other countries because I think my country people would prefer my asking them to help us. That I am a willing beggar, you and they must know by now. As you remarked in the recent number of THE FIELD AFAR, much that we do must be pardoned, in that we do it for the "Cause." For that same reason I tried not to be puffed up by the kind things you wrote of me. But I was moved to tears by the remembrance of the visit Father Ignatius wrote about.

"Beloved Bishop Bradley then became, and ever remained a most sympathetic friend to us in Norfolk and even during his last visit there with the Vicar General, paid one of his first calls to our poor little convent in the colored section of the city. His gentleness and joy won all hearts and the children always loved to see him just as much as we ourselves rejoiced when he came. May he rest in peace!

"Our Bishop is in very poor health again, and the doctor says will have ninety days of fever, which he is all too frail to endure well. I fear it will wear out his strength because in this land there are few, if any, comforts for the sick, or that which will keep up one's strength under such a prolonged attack as His Lordship is having. Please ask prayers for him. Poor America and its charities have been depressed of late by the unusual financial stress. May it please God to prosper our beloved country and bless its most generous inhabitants.

"It interested us to see the great 'Diocesan Office' to whose doors our many appeals go. It is a homely place, and must afford you the quiet you could scarcely find in the more imposing buildings where many business people crowd. Do you send out from there THE FIELD AFAR, I wonder? It is such a welcome, sympathetic, interesting paper. You do not half know the good it does us when mail day brings such pledges of remembrance to us who seem so far away and sometimes so lonely, in Africa. Really photographs make us seem much closer to one another. I once visited Boston Cathedral and can therefore judge in what direction from it your office home is.

"Our St. Elizabeth's infirmary is all we hoped for it. I am sitting now in the men's ward scanned by many bright eyes and not a little bit distracted by their comments on the rapidity with which my pen scratches and the seriousness of my face. 'Afghanistan omulala,' said one to another just now. 'She is not like herself.' St. Elizabeth's is very airy and the grass roof makes it a cool place.

"In view is our new school building on which there are no workmen at present. When we were speaking of it the other day, Bishop Hanlon looked anxious when I said

## DIRECT TO THE MISSIONS.

Contributions for specified missions and mission needs are now distributed directly from the Boston Diocesan office.

A correspondence has already been established with bishops in various portions of the world and, as printed receipts accompany each remittance, acknowledgments are received with the smallest possible loss of time.



THE LATEST PHOTOGRAPH OF MOTHER PAUL,  
In Uganda, British East Africa.

the money I had asked for had not yet come. I assured him with great faith that it would come just as soon as financial skies in my beloved land began to brighten. Dear Father Walsh, help me to prove to his Lordship that I spoke truly. We want extra help while we are making our Mission, and then, please God, I shall not bother the homefolks quite so much. If you could enlist for us a few more benefactors and a few more donations just to 'give us a lift'—well, I am sure you and they will understand without another word from me! There are 5,000 Catholics in this one mission. Judge for yourself the necessity of providing one schoolhouse for the rising generation. Miss O. saved me from having to announce that I had not sufficient to pay the freight charges on the medicines we bought. This is no exaggeration, Father.

"If you see Fathers D. and H. please remember me to them. No one has answered me for a very long time and my heart was 'fallen' as our natives say, until Miss O's gift came.

*A set of "Field Afar" Post Cards will be sent to any address on receipt of twenty-five cents in stamps.*

The Diocesan Office invites correspondence with colleges, schools and academies. Letters and photographs direct from the missions will be supplied from time to time, together with interesting material.

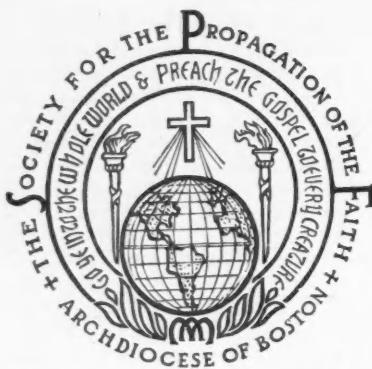
"I wish those interested in our Uganda Mission could have seen the crowds receiving Holy Communion Ash Wednesday. Surely it was a sufficient sign that the Faith is living in Equatorial Africa as it is in the Island of Saints.

"Those who have received it treasure it above all else. May it please God to give the grace and gift to those others, millions of them, who are yet slaves of the false gods whose sway in this land has been so far-reaching for all the centuries during which Africa was closed to the messengers of Christ crucified.

"With best wishes to you and the promoters especially the young ones, for a truly joyous Eastertide, believe me dear Father Walsh,

"Your ever grateful servant in Xto,  
"MOTHER MARY PAUL."

Let your boy read the story of Father Judge's experience in Alaska. He will enjoy it as much as a novel and it will do him a thousand times more good.



"Gather up the fragments that remain lest they be lost."—JOHN vi., 12.

REV. JAMES ANTHONY WALSH, M. A.  
Director in the Archdiocese of Boston,  
62 UNION PARK STREET, - BOSTON, MASS.

#### Prayers Are Asked For

Mary S. Dolan	A. Morand
Thomas Dolan	L. Lacombe
John S. Dolan	Michael Brown
Daniel Dolan	Frederick McDonald
Michael Spellman	Denis Cunningham
Margaret Spellman	John Cunningham
Patrick Spellman	Ellen Cunningham
Daniel Spellman	Martin Cunningham
John Spellman	Cath. Cunningham
Ellen Glennon	Jerry Cunningham
Catherine Gately	Kate Cunningham
Marie Forgeat	Charles Cunningham
Thomas McGuinness	Kate Powers
Hanora Coakley	Catherine O'Connor
Anna Moore	Elizabeth Barry
Martin Eagan	John H. Carroll
Mrs. Ann Supplee	Mary C. Buckley
Mrs. Annie Purtill	Hugh McDevitt
Nora Dooley	Andrew Carr
Patrick Gallagher	Annie C. Mitchell
Mrs. Catherine Bray	Thomas Peck
Mrs. Mary Skahan	William Peck
Mrs. Mary Duffy	Thomas F. Kenney
Annie Lyons	Jeremiah Lucy
Mrs. George Welsh	Mary Carey
Mrs. Michael Kelliher	Bridget Monahan
Mrs. J. J. Davis	Mrs. Honora
John Hogan	O'Grady
Octav eMarcil	Mrs. Nathan
Claire Veillette	Matthews
Jean L. Heureux	Mrs. Margaret Leary
Joseph Bellemare	Mrs. Anna M. Davis
Ludger Millette	John J. Clancy
Paul Lebel	

\* \*

#### DONATIONS TO SPECIFIED MISSIONS.

Donations often come to the Diocesan office for specified missions and the Director is always pleased to follow out the wishes of the benefactor. Such donations are doubtless in many instances the result of prayers offered by pious missionaries and their faithful flocks. The appeals which bring these gifts are made, sometimes directly and often indirectly when the need is discovered through some article appearing in the *Annals*, THE FIELD AFAR, or in one of our Catholic weeklies.

#### ACKNOWLEDGMENT OF SPECIAL DONATIONS.

These gifts are promptly acknowledged at the Diocesan office and sent immediately to their destination. Until last year, we forwarded them through the Central Direction of the Society for the Propagation of the Faith in France, and they were consequently acknowledged in the *Annals*, the official organ of this society. The arrangement did not prove satisfactory and brought complaints of delay, needless expense and misunderstandings from our missionaries in the field.

By the present method, which was instituted by His Grace, the Archbishop of Boston, no time need be lost in forwarding to any part of the world a donation received at the Diocesan office. Through a bank draft, a post office order or a registered letter (our methods change according to the locality) it goes speedily into the hands that are waiting to receive it. Each remittance is accompanied by a return receipt blank on which the beneficiary records the date when it is received and the exchange in local currency. Then he remails it without delay to our office.

The commendations from Bishops and priests for this improved method of communicating gifts are too numerous to print but one and all agree that, from every point of view, the arrangement is ideal—simplifying the accounts while it assures speedier and more certain remittances.

#### GIFTS FORWARDED.

Since our last issue gifts have been forwarded to the missionaries mentioned below. These gifts ranged from five dollars to one hundred. Several of them included stipends of Masses which were sent through the Bishops or Superior Generals.

#### AMERICA.

For Rev. J. Willms, Pittsburgh, Pa.  
" Very Rev. J. Verbrugge, Philippine Islands.  
" Rt. Rev. G. Breynat, O.M.I., Great Slave Lake, Canada.  
" Sr. Mary Fidelis, Kingston, Jamaica.  
" Rev. H. J. Westropp, S.J., Pine Ridge, South Dakota.  
" Holy Cross Mission, Alaska.  
" Rev. J. Selbach, Yauco, Porto Rico.  
" Rt. Rev. C. J. O'Reilly, D.D., Baker City, Oregon.  
" St. Anthony's Burse Colored Harvest, Baltimore, Md.

#### ASIA.

#### China.

For Rt. Rev. C. Schang, D.D., Chefoo.  
" Rev. J. B. Lu, Kwang-tung.  
" Sister Xavier, Ning-po, China.  
" Rev. A. Brun, Hong-kong.  
" Rev. Charles Bourdin D'Arcy, Canton.  
" Rev. A. Douspis, Swatow.

For Bp. Lavest, Kwang-si.  
" Rev. J. M. Fraser, Ning-po.

#### Japan.

For Rt. Rev. J. Chatron, D.D., Osaka.  
" Rt. Rev. J. A. Cousin, D.D., Nagasaki.  
" Rt. Rev. A. Berlioz, D.D., Hakodate.  
" Rev. C. Jacquet, Sendai.  
" Most Rev. P. X. Mugabure, Tokio.  
" Rev. J. Corre, Kumamoto.

#### India.

For Rt. Rev. P. F. Gramigna, D.D., Allahabad.  
" J. Fruytier, Valapurum.  
" Rt. Rev. H. M. Bottero, D.D., Kumbakonam.  
" Rev. M. de Sousa, Bombay.  
For Rt. Rev. F. S. Coppel, D. D., Nagpur.  
" Rev. L. Bechu, Coimbatore.  
" Rev. M. Merkes, Madras.

#### Corea.

For Bp. Mutel, Corea.  
Malesia.  
For Very Rev. E. Dunn, Borneo.  
" Rev. A. Hopfgartner, Borneo.

#### AFRICA.

For Rt. Rev. H. Hanlon, D.D., Uganda.  
" Rev. J. Bauzin, Adjara.

#### OCEANICA.

For L. Lezer, Navigators.  
" J. Pellion, S.M., British Solomon Islands.  
" J. Vigne, S.M., British Solomon Islands.

#### MISSION SEMINARIES

For Mill Hill, London, England.  
" Missions Etrangères, Paris, France.

#### +

IT is encouraging to note the urgent appeal made by the Bishop of Syracuse, New York to his clergy in favor of the yearly collection for Missions.

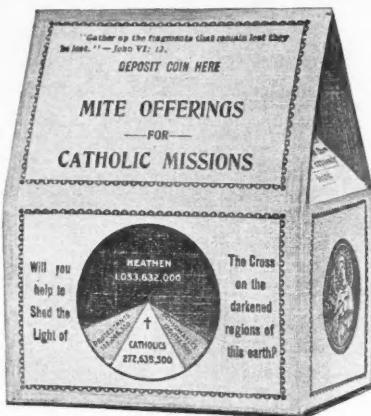
Bishop Ludden, after stating that some Catholics manifest very little zeal in the propagation of the faith in distant countries and even among our own Indians and Negroes, says:

"Our system of an annual collection is entirely inadequate to meet the crying demand of this Catholic duty, and in some dioceses are already introduced other and more effective means, which will probably soon be introduced in all our dioceses. Meanwhile urge earnestly the faithful, one and all, young and old, to make an offering, which is sure to bring special blessings on the contributors."

Boston has the honor of being the first to organize more "effective means" such as Bishop Ludden desires to see introduced in all dioceses, and we believe that we can safely state that no pastor has on this account yet suffered the slightest diminution of revenue for home needs. To our knowledge many priests have expressed their belief that no charity stimulates the faithful of Christ to generous and high-minded thought and action so much as this Charity of Charities, the propagation of the true faith.

Legacies should be made out to THE BOSTON DIOCESAN DIRECTOR FOR THE PROPAGATION OF THE FAITH. Headquarters: Cathedral Residence, Boston, Mass.

## MITES AND THEIR PURPOSE.



Our new Mite-boxes are sent flat, but fold as shown above. They are intended especially for households where members of the family, young and old, visitors as well, may find the occasion from time to time to express in a practical way their interest in the spread of faith. These little messengers do not ask the substance of your offerings for charity. The home, parochial, and diocesan needs claim this. They seek the crumbs that are left over and are best served when they receive the mite that is saved by some act of self denial.

A GENEROUS order for fifty mite boxes has come to the diocesan office from a community of nuns in Maryland. These little banks were sent folded and are now doubtless opened for business and scattered in different directions, performing their double task of making known the mission cause and securing help for it at the same time.

A mite-box on the mantel-shelf, especially in a room where there are many visitors, is a standing advertisement and an effective though mute appeal for practical interest in the salvation of souls.

The contents of a mite-box will be used according to the benefactor's intention, for some Special Mission or for the general Mission Fund.

A subscription to The Field Afar will be included in the returns if expressly desired.

A box will be sent to any address on the receipt of two 2-cent stamps.

Do you wear an S.P.F. pin? It is small, serviceable and artistic; but better than this, it speaks of a participation in the world-wide work for Christ. It will be sent, carefully packed, to any address. Price twenty cents.

AT the close of a conference given recently at the priests' retreat in Manchester, N. H., a pastor inquired the cost of supporting one mission for a year. He told that \$120.00 is the usual allowance made by the Bishop to a dependent parish,—whereupon this good pastor, whose parish is a small one, promised to get together the amount required at least for one year. His intention is to secure the interest of his children so that the missionary spirit may be cultivated in them.

\* \*

## WANTED! A STEREO-CAMERA.

SOME time ago we wrote to Fr. John Fraser in China, asking if he could secure for us mission views to be used in the stereoscope. We learned that few such views have ever been taken and that it would be necessary to supply Fr. Fraser with a special camera for this purpose. In his latest letter Fr. Fraser suggests the purchase of a certain American instrument which would cost about twenty-five dollars. This would enable him to secure a set of instructive views which added to the regular stock sold in the United States would provide us with material for our schools, convents and Mission Reading Circles. Who will become interested with us in this venture?

\* \*

THE missionary, Fr. Raoult, who writes the following letter, which we print exactly as it is written, is trying hard to learn English so as to make his ministry more fruitful among the Japanese. In a private letter accompanying this appeal Fr. Raoult says that he is dwelling in an old wooden shanty which is threatening to fall in at any moment. Notwithstanding his poverty the good priest sends us sixty cents to cover a subscription to THE FIELD AFAR.

Again we remind our missionary friends that if we cannot secure patrons for their subscriptions we will forward the little paper free.

"In a place once sanctified by the labors of St. Francis Xavier (Oita, Bungo) where the Devil has more than a dozen temples and where heresy itself has big buildings, could not any soul, devoted to St. Francis, afford or contribute to have a proper oratory built in the honor of that great Apostle and so to help a poor missionary in making God be known and souls be saved?"

May my appeal prove to be an opportunity for any soul!

G. RAOULT.

Secure ten subscriptions.

Send to this office five dollars, in registered letter, by post-office order or check. In return you will receive a bound copy of Théophile Vénard's beautiful letters.

## MISSION PUBLICATIONS

PREMIUM BOOKS	PRICE postpaid
A Modern Martyr.	\$1.00
Thoughts from Modern Martyrs (in leather).	1.00
" " (in cloth).	.65
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An American Missionary (Fr. Judge, S.J.).	1.00
Un Martyr de Futuna (Pierre Chanel—Blessed) en Français.	.35
Théophile Vénard, en Français.	1.00
Théophile Vénard, en Français . . . . .	1.00

## PAMPHLETS

Chinese Wayside Tales.	5c.
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English Catholics and the Foreign Missions.	10c.
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Letters of Théophile Vénard . . . . .	each 25c.

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Single copies . . . . .	5c. a year
Five copies . . . . .	to same address, at 45c. a year
Ten copies . . . . .	" " 40c. a year
Twenty-five copies . . . . .	" " 35c. a year
Fifty copies . . . . .	" " 30c. a year
100 or more copies . . . . .	" " 25c. a year
Framed Photogravures of Modern Martyrs, (in leather, protected by celluloid) . . . . .	each 25c.
Post Cards on Various Mission Subjects . . . . .	per dozen, 25c

## THE STORY OF A MISSION INDIAN.

By KATHRYN WALLACE

## A Premium Book for the Young.

An exquisitely illustrated and prettily bound volume.

This publication was brought out a few years ago by a Boston firm and listed for \$1.00. We are offering it as a premium book for 25cts. net, postage extra. On this book, as on all our publications, a reduction of 25 per cent. will still be allowed for every order of 20 copies or more.

FR. BERTRAND, a missionary of the Sacred Heart in Papeete, Oceanica, is trying to get together several hundred dollars to build up his mission. To this end he is prepared to sacrifice a valuable and most interesting collection of shell-fish and some other Oceanic curiosities. Here is a chance for some museum.

\* \*

We wish to secure for "The Field Afar" and for the sublime cause which it represents, the patronage of all religious houses that through these sacred agencies we may reach youthful minds and impress their young hearts with the spirit of propaganda.

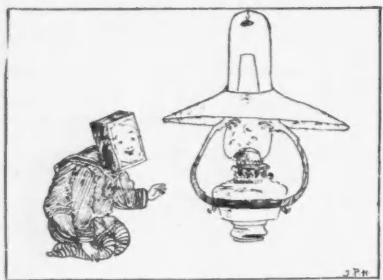
The names of those who co-operate in a work so holy will be written without any doubt in the Book of Life; and this will reflect the glory of religion on those who, through the labors of her children, see accomplished the prophecy of Isaías: "I will speak to the North and to the South, and they will bring to me children from the extremities of the earth." —Bishop of Rimini on Foreign Missions.

(From a Japanese Magazine.)

—THE LAMP AND THE WIND—



A lighted lamp was shining at its best and proudly asked: "Could sun or moon eclipse me?" Suddenly the wind blew and its light was extinguished.



Mrs. Matches appearing, said: "They are going to start you up again, but hereafter don't be so vain." And the lamp made an humble apology.

## Religious Vocations

Young Men and Boys from 14 years upward who may feel themselves called to become

Religious Teachers are invited to correspond with the

Brothers of Holy Cross Write for booklet. Address BROTHER SUPERIOR, Dujarie Institute, Notre Dame, Ind.

**RENEW YOUR SUBSCRIPTION NOW.**

**Washington Press**

JOHN D. O'CONNOR

**PRINTING**

242 DOVER STREET

BOSTON, MASS.

## Convent of the Cenacle, Newport, R. I.

The Nuns of the Cenacle are now prepared to receive private retreatants and a limited number of lady boarders in their new convent beautifully situated on Narragansett Bay.

Public retreats will be given during the summer as follows:

6th Retreat, Thursday evening, September 10th to Tuesday morning, September 15th, by Rev. Wm. O'Brien Pardon, S.J.

7th Retreat, Sunday evening, August 30th to Thursday morning, September 3. Rev. Wm. Sullivan, C.S.P.

## ACADEMY OF THE ASSUMPTION Wellesley Hills, Mass.

This Academy, situated in the suburbs of Boston, is only a few miles from the city. It is on the line of the Boston and Albany Railroad. The location is one of the most healthful and picturesque in New England. The grounds are extensive, affording ample advantage for out-door exercise. The curriculum of studies is thorough and comprehensive, embracing all the branches necessary for a refined education. For particulars as to terms for boarders or day pupils, apply to SISTER SUPERIOR.

Attached to the Academy is a preparatory school for boys between the ages of 5 and 14. The object of this school is to give such a general education as will fit pupils to enter college.

## ACADEMY OF NOTRE DAME

Lowell, Mass.

For Resident and Day Pupils, conducted by the Sisters of Notre Dame (Namur) Founded in 1852. The Academic Department offers two courses—the General and the College Preparatory. For further particulars, address

SISTER SUPERIOR.

## Appeal for Missionary Students.

EPIPHANY APOSTOLIC COLLEGE. is an institution where young aspirants for negro mission work make their preparatory studies.

We ask our brother clergy to interest themselves in vocations for this work. For further information address. REV. J. A. ST. LAURENT, Rector, Walbrook, Baltimore, Md.

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Conducted by the Sisters of Notre Dame of Namur.

For particulars address THE SECRETARY of the College.

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Quarterly magazine, published in the interest of the Working Boys' Home.

Subscription Twenty-five Cents a Year.

Subscriptions may be sent to REV. JAMES J. REDICAN, Publisher, Box 51, Essex St. Station, Boston, Mass.

## St. John's Preparatory College DANVERS, MASS.

For Boarding and Day Students. Conducted by the Xaverian Brothers, with the approval of the Most Rev. Archbishop. Academic, Commercial and Preparatory Courses.

Delightfully situated sixteen miles from Boston. Over one hundred acres of groves, orchards, lawns, etc. Personal attention given to every student. Small classes. Quick results. Hot and cold baths, steam heat, electric light, and, in fact, all modern conveniences. Steam and trolley stations on the grounds. Rates very reasonable.

For terms and further information apply to BROTHER DIRECTOR, Danvers, Mass.

## MT. SAINT JOSEPH ACADEMY Brighton, Mass.

Boarding and Day School for Young Ladies.

Offers to its patrons exceptional advantages as regards healthful situation and breadth of culture, whether physical, mental or moral.

Courses offered include preparation for College, Normal School and Commercial Pursuits.

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## MT. ST. MARY'S ACADEMY Manchester, N. H.

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